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581 [858] Confidently believing that he has descended from ancestors who came to this earth in the beginning of time, a Bella Coola wishes to have his children firmly established in the path of his forbears. This can be accomplished only with the aid of a suitable mother. It follows that marriage is not primarily a matter of affection, but of the ancestral eligibility of the contracting parties.

CHOICE OF MATE

584 581 Since the initiative for marriage is taken by the man in almost all cases, it will be convenient and proper to describe the factors which enter into the search for a wife, remembering that the converse govern the decision of the woman and her relatives. The choice of the woman who is to be the mother of the children who will carry on the traditions of the ancestral family is a matter of too great importance to be entrusted to any young person. Accordingly, while their son is yet a child, his parents often discuss who would be a suitable wife for him. They view the matter from a strictly business standpoint. 581 Proud of their own ancient lineage, they would not demean themselves by allowing their son to marry a girl who could not trace her ancestry back to the first people, or with one whose forbears had disgraced themselves by marriage with slaves. Instead, it is a matter of pride for parents to have as daughter-in-law the child of a powerful chief. Nor can they choose a 582 woman too closely related to their son. Marriage with a sister, an aunt, a niece, or any first cousin is strictly prohibited. No reason for these laws could be obtained; the Bella Coola consider that it would be "indecent" or unclean so to marry, but have theorized no further about the matter. An adopted child [597] is regarded in the same light as an own child. The Bella Coola [829] know, and are amused by, the regulation of marriage according [171] to crests among the northern tribes, but practise nothing of the same nature themselves. In fact, marriages usually take place among those who are descended from one ancestor and who have, accordingly, the same crest, though the significance

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583 at present, though even now it is considered highly desirable.
[178] The sentiment is that already described: the more closely the parents are bound together by ties of common ancestry, the greater will be their children's ceremonial strength. Further, reciprocal alliances of this type obviate all danger of feuds, since return marriages are not required.

582 178 648 In recent years it has become fashionable, or socially "smart," with some Bella Coola families to seek wives from unrelated ancestral families, and even from other tribes. It is said that this practice was initiated by *Pattis*, an important chief who died between 1870 and 1880. He sought foreign marriages on acccount of the prerogatives which were brought as dowers by his wives, and considered that such rights, transmissable to his children, more than compensated for the lack of strength provided by related ancestors. Many have followed his example, with the result that some ancestral families have entirely abandoned the endogamic tendency. Boas (p. 124) [581] has made the same observation. Although this exogamic principle is directly contrary to that which has already been described, yet it should be noted that each has the same explanation—the search for a wife able to bring most to her as yet unborn children.

● 584 581 Should the parents consider a foreign woman as wife for their son, then her worth is discussed from every angle. One woman may have the right to good hunting grounds, the family of another may have some valuable *nusek* prerogatives, a third some *kusiut* rites. Anxious thought is put on the relative values of these. One man had heard of the French system of *dot*, and emphasized strongly how far superior to, and more [178] sensible it was than the Canadian practice. In recent years the younger Bella Coola have been arranging their own marriages, and the older men lament bitterly that they are influenced only by the beauty and working ability of the girl, not by her real worth, the prerogatives which she can bring to her children.

Although parents consider chiefly the ancestry of their

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future daughter-in-law, yet they are not entirely oblivious to the girl herself. She must be of about the same age as their son, preferably a year or two older. Should the wife be the younger, it is thought that she ages rapidly until she appears as old as her husband. Boys usually marry at seventeen or eighteen, and it is essential that the woman chosen for wife must have been concealed for at least a year following puberty. Nor is a weakly girl chosen, or one of notoriously bad temper. As their son reaches the age of marriage, his parents usually consult him, though it is not usual for him to gainsay their wishes. A girl who has been leading a notoriously lax life is not desired, though this is most unusual for the daughter of a chief. The feeling is that such a girl would be a faithless and fickle wife, rather than any objection to her sins as such.

Realizing the importance of marriage, the parents of a boy discuss and plan the event for years, weighing the relative value of girls whom they think they could obtain for their son. By the time he has reached the age of fourteen or fifteen, they have decided on the most suitable partner, and it then becomes necessary to consult her parents and win their approval.

PERIOD OF ENGAGEMENT

When the parents of the young man (whom it will be convenient to term X) have at last decided on a suitable partner, they next choose an intermediary for the first proposal. In all these discussions the elderly relatives of the parents take a leading part, and especially their own parents if alive. Sometimes X's father himself interviews the father of the girl (here termed Y), at other times he asks some friend to do so. The matter is not supposed to be generally known, and the intermediary goes to Y's father's house, and quietly tells her parents that X's family would like their daughter to become X's wife. This preliminary asking is done unostentatiously, at any time and in any place, and the messenger withdraws after giving his message. In all probability Y's family have already re-

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584 ceived information of the proposed marriage, but they always plead ignorance, and deliberate for several days. Y's parents and other relatives take part in the discussion, and Y herself may likewise be taken into confidence. Although a daughter has, theoretically, little choice, in practice she exercises a great [581] deal of influence. Her mother and father weigh the suitor's eligibility not only with regard to wealth and ancestral possessions, but consider his character. An immoral young man is not desirable, though neither is one who is impotent.

If Y's relatives agree to the proposal, some one of them informs the intermediary, or X's father, and the young people are considered to be engaged. The fact is supposed to be kept secret for several days, although the news usually becomes known sooner. X's relatives as soon as possible take a number 583 of presents to Y's family. These are given in private, and are 584 termed "secret gifts"; they are said to give strength to the future children. Since no witnesses are present it follows that no social prestige accrues from the transaction. The relatives included in the "family" of either X or Y are not always the same; uncles, aunts, grandparents, may or may not take part in the giving and receiving of presents, the parents alone always do so. Sometimes distant relatives take a leading part in the arrangements, either in hope of receiving valuable gifts, or of obtaining social influence by lavish giving. If X's relatives have reason to believe that Y's family will accept their proposal, several of them may go in company and actually carry the "secret gifts" to Y's house at the time of making the first proposal. Should this be rejected, they merely carry away their goods, and as the affair has been private, no one's vanity is hurt.

The acceptance of "secret gifts" binds the engagement of X and Y, but a few days elapse before this is made public. If 552, X's family is wealthy, his father, or other near relative, pre- 584 sently invites all the inhabitants of the village to his house. 535 The singers, in their usual stations behind the fire, strike up 575 the tune of some *kusiut* and the owner of the song, thus warned,

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dances in time to it. Using their own discretion, the musicians proceed to beat out the time for *kusiut* after *kusiut*, and each performs. In like fashion they then beat out the tune of one *nanok* after another, and each member of that society gives his dance. Since none of the supernatural beings is present, the affair is non-sacred. The singers consult with the host as to the number of songs to be used. When they stop at last, X's father, aided by his younger relatives, gives valuable presents of food. No mention of the coming marriage is made, but the rite gives the donor an opportunity of displaying his generosity as a chief and indirectly increases the importance of the wedding because the value of the food will later be remembered in connection with it.

[589]

If X's father is very wealthy, he may recall the people for several nights, always providing the same type of entertainment, and always giving food. He uses his own judgment as to the number of such entertainments, but at that which he decides shall be the last, he announces:

"Tomorrow we shall go to Y's father's house."

If X's father does not wish to give away such large quantities of food he may omit the dancing in his own house and make this announcement at a potlatch, a *kusiut* dance,[1] or any other public gathering. But the more elaborate the ceremonial, the greater is the importance of the marriage in the eyes of the Bella Coola, which in turn increases the strength of the children who may result from it.

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On the morning after this declaration, X's father calls to his house those whom he wishes to be witnesses of the alliance that has been planned. These include as many of his relatives and those of his wife as he desires, and often intimate friends. These individuals comprise the group interested, on behalf of X, in the marriage; they provide the goods which are given for him, and receive the presents from the corresponding group of Y's relatives. Anyone having the necessary financial ability

[1] This is probably a recent innovation.

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583 is glad of this opportunity to demonstrate it, but a poor man
584 can decline without loss of social esteem.

Carrying presents, the specific value of which is immaterial, they set out for Y's house. Her father, accompanied by his relatives, has been warned and is waiting at the door. A herald, or other eloquent speaker, addresses them on behalf of X's father. He says in effect:

"We do not come secretly or wrongfully to steal something from you. We come with the loftiest intentions. Great is our affection for your child. What we are about to do has long been a practice of our two families [if the two families have intermarried in past generations]; let us do according to our wishes. I am the opening."[4]

Then X's father throws on the ground several stones, representing slaves who will later be given to Y's relatives. These are said to "open the door," that is, to make clear the entrance of X and his relatives into Y's house. There is the added significance that they start upon a clear road the children whom it is hoped will result from the marriage. This thought finds expression in many rites both during engagement and at the wedding ceremony itself. After throwing the stones, X's father gives gifts to Y, to her father, her mother, and to her other relatives assembled. These are of such great value that X's father sometimes almost impoverishes himself, but he knows that though these will never actually be returned, Y's family will be proud to uphold their dignity, and the importance of Y, by equally lavish givings.

Y's father now invites his guests to enter his house, and ushers them to their duly validated seats where the food that has been prepared is served with all solemnity in the usual food-boxes. Then Y's family give presents to X's family, that is to all who have come to share in the marriage. These goods are known as "working clothes"; they are usually of less value

[4] Opening, clearing-path. This term is applied to the whole ceremony at Y's house and, like it, has a double significance, as opening the way for the marriage, and clearing the path for the future children.

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than the presents just given by X's relatives, though occasionally they may exceed them. Y's father, or a herald, or an eloquent friend on his behalf, speaks to the following effect: 583 584

"Be bold. Henceforth you will have to work a very long time for us. We will let you know when we need your services."

The significance of this speech lies in the fact that X, and to a certain extent his relatives, are expected to perform almost menial tasks for Y's father during the period of engagement, which has now been duly ratified. X's father and his followers now leave Y's house. It is immaterial whether or not X and Y themselves have been present. It is important that this formal acknowledgment of the engagement should take place during the day; otherwise any children resulting from the marriage could be shamed by having it said to them: "Your parents were not married in the open light of day." [858]

For a varying length of time X now acts almost as a servant to Y's father. He does not live with her family, but he cuts wood, draws water, and performs other menial tasks. Whenever a member of X's family gives a ceremony, he takes care to give laviah presents to Y's relatives. If it is impossible to hold a sacred rite, X's father is at least expected to invite Y's family to a ceremonial feast, and also to share with them any game that he may kill. Meanwhile, X and Y are not subject to any restrictions as to seeing each other. In theory if they should cohabit it would "spoil" the engagement, but in most cases when this occurs, as it often does, the matter is simply hushed up. [836]

Children whose parents were long engaged are said to be "heavy"; their entry into life having been prepared with careful thought and due ceremony, so that their limbs are clear to travel with success to the position of chief. When such a child is born, the relatives are eager to call their fellow-villagers to confer a name soon after birth, and the infant starts life with this advantage. There is no specific length of time for engagements; if X and Y are the children of influential chiefs, the 584 [858] [553]

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584 preliminary agreement may have been made while they were only seven or eight years old, though marriage seldom occurs before the age of seventeen or eighteen. More often the agreement is made when X and Y have passed the age of puberty, and they wait for about two years before marrying.

583 425 553 [584] Throughout this period, X's relatives are expected to give at least one feast at which Y's relatives are the guests of honour, and always receive presents. At one of these rites X's father, with the concurrence of his relatives, may mark his approval of the coming event by bestowing on Y's father, or one of her other relations, an ancestral name from his family myth. This does not become the absolute property of Y's family, since the myth in which it is embodied does not belong to them, unless, of course, they are members of the same ancestral family. It is fitting that a name of this kind be bestowed by the recipient on one of Y's children, or returned to X's family a few generations later by a return marriage. If this is not done, in course of time the designation is apt to be regarded by Y's family as their own. If there are no children, Y's relatives should give back the name to X's [627] family, but there are many instances of feuds caused by failure to do so. According to mythology, prerogatives may some- [773] times be given outright, without thought of their use by the result[illegible]t children, or of their being restored by return marriages. It is claimed that the people of the Kimsquit River [648] have, through such a present, the inalienable title to use a certain spot in the Kitlobe River for their olachen nets, and likewise the Kitlobe people have an irrevocable right to the Kimsquit name *Stáhmy*. These two prerogatives were transferred at the beginning of time. At present, anyone bestowing outright his family prerogatives would be considered weak- [578] minded and the other members of the ancestral family would strenuously object. Considerations of this sort make it desirable to seek a wife within the ranks of the ancestral family.

During the period of engagement, Y's family may present a name, or names, to X's father, with the same conditions as those just described.

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those just described. The giving of these at this time is not obligatory, nor does it affect the validity of the coming marriage. It is merely a mark of friendly feeling between the two groups of relatives, and, by adding to the importance of the event, increases the potential strength of the unborn children.

If either X or Y should die during the period of engagement, the presents, or their equivalent, must be returned to the donors. No formal methods are employed to ensure this, but the force of public opinion suffices to compel a man to do that which is proper; in fact, he is anxious to do so. If Y should die, an effort is made to replace her with a sister, cousin, or other near relative, so that the friendly relations entered upon by the two families may not be lost. The gifts mutually given by the two families may be returned and re-donated or the substitute simply takes Y's place without further arrangement. Sometimes, in spite of the wishes of their parents and the elaborate rites carried out, either X or Y breaks the engagement by going to live with somebody else. It is then a mark of pride for the family of the offender to return the gifts they have received, and almost equally a mark of honour for the aggrieved party to give back what has been bestowed upon them, in order to demonstrate how little value they place on the possession of goods.

Though a lengthy engagement is desirable, it may be curtailed. If, for example, one of X's relatives should die before the usual period has elapsed, Y's father may suggest an immediate wedding. He knows that X's family will have heavy expenses in connection with the burial and mourning rites, hence it is courteous to offer a quick marriage with the financial advantages accruing to them at the ceremony. In this case, X either does not work at all for Y's family, or for only a short time. Moreover, if Y reaches marriageable age without her father receiving suitable proposals, he can himself take the initiative by consulting the parents of an eligible young man. If the suggestion is agreeable, the engagement is announced in the manner already described, and the marriage takes place

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584 as soon as possible. Though strictly legal, and commonly practised even long ago, this is not considered a desirable preliminary, since the children lack the strength which would have been theirs if their parents had been long engaged. In recent
171 years the custom of short engagements has become popular,
584 though the older Bella Coola feel resentment, saying that the woman is simply "bought" with goods or money at the actual wedding. The return of such sums in due course does not compensate for the omission of the lengthy period of engagement. A few years ago a powerful chief even "bought" husbands for his grand-daughters. His influence was so great that by borrowing large sums on the families of the youths they accepted the young women as wives. The girls in question were desirable in every way, according to Bella Coola standards, but by marrying without a long engagement and suitable presents the husbands, and their families, failed to live up to the dignity of their ancestry. These are breakings down of the ancient rites, and as such are lamented by the older people.

583 Sometimes, despite the wishes of their parents, a boy and
584 girl announce their desire to marry by living together. After much storming, the parents usually decide to make the best of a bad business by performing the marriage rites as soon as possible and by lavish expenditure on them to lessen the impediment placed against the future offspring by lack of long engagement of their parents. But such a child can never be
[858] called as *dipiw*, which has the significance of something good that has long been sought for, such as a smoothed-grained tree that carpenters like. It will thus be seen that the marriage ceremony must be carried out, irrespective of whether or not it has been preceded by a lengthy period of engagement in which the first proposal was made by the boy's family, by a shorter one in which the girl's family took the initiative, or by no period of engagement whatever. These rites can now be described.

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MARRIAGE RITES

Y's family decide when the period of engagement shall be terminated. Although it is considered undignified for X or his relatives to hurry them in this matter, there is always a certain amount of urging. Y's father has strong reasons for procrastination. A long engagement strengthens the status of the children whom his daughter may bear, and besides, he frequently receives presents from X's relatives. As Y's relatives will have to bear the heavier part of the expenses of the wedding, it may be necessary for them to delay it for years while saving the requisite goods. The ceremony may take place at any time of the year. Foreign guests are occasionally invited, but usually only the members of X's and Y's village are present. If the marriage should be with the child of a foreign chief his relatives and friends are present to take part. When Y's relations decide that they are ready, they choose the actual day after consultation with X's family, though the assumption is that Y's father merely informs X's father of the date.

It is incumbent on X's family to proclaim the event on the day preceding the ceremony. In the late afternoon his father sends a herald through the village calling out:

"*Qwimap*, ye chiefs! *Qwimap*, ye wives of chiefs! *Qwimap*, ye commoners!"

The actual meaning of *qwimap* is unknown, though it is well understood to be an invitation to gather for the announcement of a wedding. In conjunction with the summons, X's ancestral name is used, although all in the village are probably well aware of what is about to take place. It is noteworthy that at a marriage the guests, as well as the participants, are called by the ancestral names, as opposed to the *hamat* names by which individuals who own such are generally known. Red colouring is much in evidence at weddings; heralds smear their faces with red paint and the guests similarly tint themselves. They wear collars, wristlets, and anklets of undyed cedar-bark, and cover themselves with eagle down.

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764 worthy of record that his wishes were scrupulously obeyed.
153 During the morning he was visited by the singers and other
159 chiefs to discuss details of the coming ceremonial.

Meanwhile Samuel King had been summoned from his
764 logging-camp. He wished to show his own grief, and also his
159 sorrow that the union between his family and the Schooners,
forged by his marriage to Jessie, should be terminated. No
● 584 children had been born to cement the bond. He consulted his
brother and sister, who agreed with him that a marriage be-
tween his daughter, by a former wife, and George Nelson would
be desirable. The girl was consulted and raised no objections.
[769 Samuel then addressed Captain Schooner who was favourably
disposed, so it was decided that this ceremony should take
* [356] place in connection with the memorial potlatch. It would be
a real, not a fictitious marriage, as the girl had reached ado-
lescence several years previously.

764 Another visitor to Captain Schooner that morning was
159 Joe Williams. Several years earlier, when he had given a
ceremony in honour of two of his children who had died,
Captain Schooner had contributed $100 as "A Blanket for
George Nelson's Wife." This was really part of the marriage
[583] transaction, although deferred for a number of years after the
actual time of the wedding. This sum had been divided as
follows: $20 to Joe Williams; $20 to Mrs. Joe Williams; $10
to Mrs. George Nelson; $10 to her brother; $20 to Lame
Charlie; and $20 to Mrs. Lame Charlie. Joe consulted the
recipients and found that all were willing to repay their indebt-
edness at this time. Captain Schooner did not ask for it, but
Joe was glad of the opportunity to do the proper thing at the
right time and thus rise in popular estimation. He and his
relatives decided to return $150, a sum which he mentioned to
Captain Schooner that morning.

[583 Joe Williams, his wife, and Mrs. George Nelson also decided
to take advantage of the gathering to rebuy the last named
from her husband. The fact that they had been separated for
at least a year and that the woman had been living an immoral

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life did not alter the necessity of rebuying her "to make good the path" of her children. For this purpose they decided to give a copper and a sum of money; it was impossible to learn the exact amount. Joe told Captain Schooner of their intention.

About noon the body was brought in a canoe from the cannery in its closed coffin and lifted ashore at a convenient spot near the cemetery. Those manning the canoe were young men who happened to be at the cannery, irrespective of whether or not they were related to Jessie. The coffin was laid on a grassy place and Captain Schooner seated himself beside it. People were passing and repassing, some sat down for a time, then moved off to dinner. Occasionally, a woman would sit and wail, the most constant being Reuben's married daughter; Captain Schooner moved around talking to his friends amidst the eerie wailing. About 1.30 P.M. everyone in the village had assembled, including a number of Carrier Indians, anxious to see the sight. Captain Schooner withdrew to his house after asking Bobby Nebby to summon the chiefs to meet him there. The messenger, who thus acted as herald, went around the gathering whispering to each; in addition to those notified at the cannery the preceding evening he called all the older and most influential Bella Coola, Albert King, Samuel King, Joe Williams, Joshua Moody, Alec Davis, Lame Charlie, Judas, and Nebuchadnezzar. Captain Schooner requested the last named, an important chief, to take charge of the ceremony. At this time Samuel King told Nebuchadnezzar, who informed the others, what had been arranged for his daughter and they agreed that it was good. It was tacitly assumed that George Nelson would be delighted; probably he had been on friendly terms with the girl for some time. Joe Williams also told Nebuchadnezzar the two business propositions that he intended to carry out, the return of the money to Captain Schooner, and the rebuying of his daughter. Nebuchadnezzar informed the people concerned. At this meeting it was decided that various chiefs should speak after the Christian service at the grave.

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[426] *ăkwekum:* Excess of amount returned over that previously received as an investment present.
Aiamkikhs: One of the nine supernatural siblings.
Ailălaxs: 1—Supernatural beings who drone as the sun moves.
2—Voice of the supernatural woman, *Snitsmān·a*; the term is occasionally applied to the being herself. The sound is produced by *kusiut* whistles.
Aimălstla: One of the nine supernatural siblings.
Aimaltus: "The Coming of Foul Weather," in the language of supernatural beings: The phenomenon is semi-anthropomorphized.
Aimā·ts: 1—Village in the lower Bella Coola valley.
2—Ancient chief from whom the village is supposedly named.
Aiqwaiosamlaix: *Kusiut* name of a Bella Coola man; the designation is of Kwakiutl origin.
[821] *Aiqwaiust:* Supernatural beings who blacken the face of the moon at eclipses.
Aitsamka: 1—One of the first women to settle at *Tăl·ts* in the beginning of time.
2—Daughter of an *tsiămy* chief mentioned in an ancient story.
Aiutla: 1—One of the designations of *Kāmai·ts*, the mysterious supernatural woman.
2—Ferocious, awe-inspiring, *adjective.*
[526] *akstxyu:* Swing consisting of two long ropes with cross-seat.
[824] *akpădultsi·:* Spruce leaves.
Alamtci: *Kusiut* name of a Bella Coola man.
alipatmam: Lehal.
Ălkalalis: 1—One of the first men to settle at Calvert Island in the beginning of time.
2—One of the first men to settle at *Nuxwalst* in the beginning of time.
3—One of the first men to settle at *Aimā·ts* in the beginning of time.
alkdjălos: Stake supporting olachen net.
[796] *alkxpiămm:* Ritual repeated at intervals between the allotment of tasks for a potlatch, and the coming of a supernatural being to the first *nsaak* initiate.
alk", plural, wealk"ats: Herald.
Ălokămam: *Kusiut* name of a Bella Coola man.
[533] *alox:* Third part of song.
'alox: Pleasure expedition of boys and girls to the forest.
[517] *Ălox:* Name of an isolated star.
[821] *Alqotlos:* Supernatural man-eater, patron of Cannibals.
Alqscalos: Stick decorated with abalone-shell used by one of the settlers in the upper Bella Coola valley in the beginning of time.
Ălqwulus: Supernatural female berry-picker resident in the land of the dead.
alsais: Announcer.
Alsukwlakse·s: Bay of the Thousand Islands near Namu.
Alushnaix: *Kusiut* name of a Bella Coola man.
alxotla: Cannibal.
[587] *alxwalăm:* Marriage with sister of a deceased wife; the word is undoubtedly connected with the verb, *to bequeath.*
Ălskwis: Supernatural creature similar to a human being.
Ăsala: Supernatural woman, wife of Cold Wind and mother of Ice.
Ătstsls: Bella Bella man mentioned in an ancient story.
[425] [553] [584] *atst·tpam:* The transference of a name, during the period of engagement, from the father of the future bridegroom to the father of the future bride.

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Alalkmktmm: Supernatural being sent by *Smaien·a* to meet *Nealqmm.*

alalqo·xi, "One Who Is a Guest": The term applied to a youth whose father, a chief, will certainly give a potlatch to start him on the path to social importance though he has not yet done so. Such a lad is served ceremoniously at every feast. [556]

Ălhlxăw·i: Abalone-shell covered stick used by one of the first settlers in the beginning of time.

Alhlxăw·iatliax: One of the first women to settle at *Tăl·io* in the beginning of time.

aldinakl: Word of uncertain meaning often appended to *Inxtămem* as complete term for the first night of a *kusiut* dance. [575]

alikalxmm, "A Dragging Across" (as one does with a heavy log): The term applied to the transmission of a name from a wife to her husband either at marriage or later, when being repurchased. [425] [553]

aljkwis: Toasted food of any kind. [262]

Alilixwmax: Ancestral name of a *Stux* man.

alilig': Perforated, *adjective.* [252]

alimusnăm: Those who perform to assist marriage dancers.

Ălimalwalaix: Kusiut name of a Bella Coola man.

Al·imlxaix: One of the first men to settle at *Tăl·io* in the beginning of time. [585]

alipaxlits, "Weapons of War": The term applied to the presents distributed by the groom and his relatives to the bride and hers prior to entering her house. [431]

alipoxlm: Gifts given in secret, soon after betrothal, by the father of the future groom to the father of the future bride. [584]

alipotlăm: Marshal.

Ălsĭmăw·i: Immoral supernatural woman; synonym for *Szimăszimdt.*

Alinmotuxaix: One of the men who came to earth at Mount *Tsnisi* in the beginning of time.

Ăl·slikutl: Totem-pole erected by the first settlers at *Stux* in the beginning of time.

ahhhotl: Lying position with legs close together such as is maintained for four days by an adolescent girl, and also by a widow or a widower. [516]

ahly: Sisaok song in fast time. [533]

ahl: Rapid beating of time during which a dancer does not try to move his feet in rhythm with it. [535]

Ăhl'gmăn·a: Daughter of the first settlers at *Sătlis* in the beginning of time.

ahmpus: Kusiut dancer whose disguise becomes apparent through an accident.

ahnkla: Synonym for *łnumdjut;* one of the days of a potlatch, probably that following the appearance of a masked representation of the deceased. [556]

ahnlis: 1—Night-time.
2—That part of a Cannibal dance when songs are prepared in the middle of the night.

ahx: Come, *imperative singular.*

Ahxna: 1—One of *Smoaan's* sons in the beginning of time.
2—One of the first women to settle at *Nuxmlst* in the beginning of time.

ahx'ilaix: Central seat behind the fire.

ahxidjahs: Hammer with handle for pounding stakes for fish-nets. [412]

Ahxlumlahn: Mountain on north side of the lower Bella Coola.

alxlaxlum: One who estimates the passage of time by watching the movements of the sun. [805]

Ălhaxpumm, "The Devourer of Meat Killed by Another": Term used by hunters to Wolf. [825]

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*192 *istutsmap*, "Come and eat": Invitation to the *kukusiut* to assemble in a performer's house.

isulta: House beams.

isut·sta: Messenger bearing invitation to a potlatch.

[752] *itcliktas:* Massage.

[585] [431] [583] *ilxkalemtk:* 1—Presents, regarded as clothing, etc., given by the groom's relatives to the bride's kinsmen when the latter visit his house on the wedding day.
2—Other presents given by the husband's relatives to the wife's kinsmen prior to her repurchase.

ilxwaxdjut, "The Throwing Off of a Heavy Burden from the Shoulders": Said of the repayment by a wife's relatives of presents received from her husband's kinsmen.

itxwolhsta: 1—Battering-ram.
2—The destruction of the house of a chief who is about to give a potlatch.

Ixlqotlam: One of the names of the supreme god.

[201] *iyuhmastem:* Notification, by pressure on the foot, to a chief to go to the meeting-place.

[533] *ixlxaxm:* The employment of frenzied stick-beating.

Ixpe·mm: Hot Springs on South Bentinck Arm.

ixsteteqsmas, "The Hearing": Synonym for *xlatsmm*, q.v.; this is a Kimsquit term only.

i·qtimut: Kusiotem rite in which the performer appears to be burnt to death.

i·qwatsam: The casting of *kusiut* masks on the fire.

Iyuuk, "Far from the River": Village on the upper Kimsquit River.

[847] *ixwetl:* Abortion.

i·xwsila, "Disappointed": said of the supernatural beings called by a *walas* dancer who arrive too late for the potlatch.

[101] *ilkas:* Slave from the lower Fraser owned in Kimsquit during the last century.

[601] *ilqwaltsmy:* Bella Coola term for the Bella Bella.
ilqwaltsnalostsmax: Half-brother or half-sister.
umlk: 1—Man.
2—Son; term used in direct address by old person to adult.
3—Husband.

[614] *umlkaxta:* Male relative of same ancestral family.
umlklima: Woman who performs man's work.

[601] *umlkqasta:* Single brother in a family with several sisters.

[431] *umumlki, plural, ummilkelxi:* Small boy, especially son; term used in indirect address.

[584] *uqalikw*, "Working Clothes": Presents given by the relatives of the future bride to the kinsmen of the future bridegroom at the first announcement of the engagement. The implication is that they will have to labour industriously to obtain the wealth necessary for the marriage.

[821] *usininaxul:* Cold wind of the mornings, semi-anthropomorphized.

usaity: Bella Bella term for the *ustmy*.

[563] *ustmy:* Bella Coola term for the people of mixed Bella Bella-Kimsquit stock who inhabited the shores of Dean Channel.

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kulkāmut: Generic term for presents given to a future bridegroom by the father of the future bride. [431]

Kulslkākmidjut: Supernatural being whose stomach is cut in the land above. [584]

kumai·t: Good-bye. [576]

Kunkunālpstus, "What Brings Our Food": Synonym for the supernatural being *Winwina.*

kusiotem: Designation for a series of difficult and spectacular *kusiut* dances.

kusio·tem: Said to be identical with *sālukwalas,* the visible object obtained by a shaman from his supernatural benefactor. [756]

kusiut: plural, kukusiut; vocative, kusiaot; vocative plural, kukusiaot:
1—Society comprising those entitled to perform dramatic dances during the winter ceremonial season. [575]
2—Member of the society.
3—"The Learned One": Designation occasionally applied to a supernatural being, especially a petrified one, or to a person having power to cure the sick. [756]

Kusiyot: Kimsquit female shaman living in the last century.

kuspas: Beloved one, especially a child; this is the vocative form of the word.

kusqiyum: Orphan.

Kwai'hila'yokwa: Woman dwelling at Fort Rupert in the beginning of time.

Kwe·sila: Smith Inlet.

Kwakwak'la: Supernatural name of Cormorant. [825]

kwa·kwas·s: Merganser. [763]

Kwakwaoslotl: Merganser canoe acquired by the first settlers at *Stuix.*

kwakwas: Unidentified bird of which the note is an omen of death.

Kwalais: Kusiut name of a Bella Coola man.

Kwalākmas: Kusiut name of a Bella Coola man.

Kwala·tsmut: Kusiut name of a male Green Bay Cannibal.

kwal·io·l: Smooth greenstone, "jadeite," such as is found on the Queen Charlotte Islands. [823]

kwals: Evergreen bough. [824]

Kwalsāni: Famous Bella Coola warrior.

kwaqwai: One of the sculpins.

Kwasta: Kusiut name of a Kimsquit man.

Kwat·ival·a, "The Big One": Lustful male supernatural being.

Kwatlnusila: Man who came to earth near *Stuix* in the beginning of time.

Kwa·tsua: Kimsquit woman.

Kwilais: Kimsquit man mentioned in an ancient story.

Kwilnas: One of the first men to settle at Schooner Pass in the beginning of time.

Kwinas: Kitkatla chief living in the last century.

Kwilāxlaix, "One Who Sits without Right": Name taken by a wife in consequence of slights received from her husband's relatives.

Kwla: Influential Kwakiutl woman captured in the beginning of time by a *Nusqalst* chief; the word is a synonym for *Wiłwan·ekwla.*

Kwlilias Nushāmpis: One of the nine supernatural siblings. [533]

kwlwālsilkw·ais: Lullaby.

kwoi·yais: Archaic expression used in a string figure.

kwdis: 1—Pen or trap in the ocean for salmon. [226]
2—Village on east side of South Bentinck Arm, not far from its head.

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sa·qwa·t: String figure.
Saskwanuts: Harbour on east side of King Island.
[227] *sdjidji'is:* Movable box-like container which can be raised at a salmon-weir.
Sekakmān·a: 1—Supernatural herring woman, or perhaps herring head.
2—Carrier murderer living in the last century.
[823] *sekilāsɨ:* Rock crystal used in *kusiut* initiation rites.
[822] *sekima siskamkek:* River net for salmon.
Sesalānɨ: Echo.
Sexuxēlaix: Supernatural being who advises the supreme god.
Sexuxēwalgalaoslaix, "The Strengthener of the Breathing": One of *Ẅitcaphilān·a's* names, and hence a designation given to shamans.
[805] *Sialxelāx:* Ancestral name created on earth by a *Qomqo·ts* man.
Siaqam, "When Herrings Spawn": Third moon after the winter solstice.
[825] *sidāyɨn:* One of the river sculpins, the so-called cat-fish.
[805] *Sidzhaos di Ane'likwolsaix*, "The Coming of *Ane'likwolsaix*": Fourth moon after the summer solstice.
sioala: Servants; the term is used to describe the relationship of the supernatural beings to the supreme god.
[805] *Sī'ialilī*, "The Time for Eating Dog Salmon": Second moon after the summer solstice.
Sī'iswai·stl, "The Time for Eating Cohoe Salmon": Third moon after the summer solstice.
[584] [431] *sī'itlliukuk:* Presents, given unostentatiously, at the time when a proposal of marriage is broached.
sī'iyikam, "The Ability to Walk": Strength or stability as obtained for children by the repurchase of their mother from their father.
[583] *Sīsmī*, "Sits Down": Moon of the winter solstice.
[805] *Sisāmī*, "Time for Eating Spring Salmon": Moon of the summer solstice.
Sisālamtak, "Time When Sockeye Salmon Ascend the Rivers": First moon after the summer solstice.
[104] *siki*, "One who Cures": Functionary who protects novices at *kusiut* and *ssook* rites.
Sikilikmam: Evil supernatural being who acts as executioner for his fellows in the land above.
[805] *Sikuly*, "Time for Making Salmon-Weirs": Fourth moon after the winter solstice.
Sikwalxwalakx: Kusiut name of a Bella Coola man.
Sikwaldjut: Ancestral name of a *Stuix* man.
Siknm: Chief of mythical house in the sky.
[226] *Silias:* Celebrated composer.
[827] *silmaq:* Salmon-weir.
sinaqqmo'ax: Ssook head-dress.
[761] *sinimits:* Breath, or power of being alive, an element in the human body.
si·nipadjaxtmax: Hide-and-seek as played by two boys.
[805] *Simpcus:* Man led astray by a supernatural being in the beginning of time.
[726] *Sinaoxwak*, "Time for the Use of Olachen Hand-Nets": Fifth moon after the winter solstice.
Sinalkemīl, "Where It Spoke": Outpost near mouth of the Kwatna River, occupied to give warning in times of danger.
Sinxwkalilam: Benign supernatural being who causes Cannibals to return from the land above.

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Simqaē: One of the first men to settle in the Dean River valley in the beginning of time.

Simximtē: 1—"Right Hand": Name of a *Sīsaĺ* repository derived from a supernatural creature.
2—*Kusiut* name of a Bella Coola woman.

sin'nsta: Intangible *kusiut* prerogative of imitating coitus. [424]

sinalyakouts: Song sung by a *kusiutem* dancer on recovery from apparent death. [861]

sinhim: Regular beatings given to a male child.

Sinalyam, "Time for Gathering Fern Root": Fourth moon after the summer solstice. [805]

Sinalxmtsu: Rain after storm, anthropomorphized. This presumably refers to rain that comes after violent thunder. [821]

Sinalxmoix di Sīut, "The Gathering of the Supernatural Beings": Fifth moon after the summer solstice. [805]

sinqualdjut: Term of opprobrium applied to one who will not allow his children to perform ceremonial dances. [626]

sinqusk: Outright bestowal of a prerogative at marriage. [425]

sinsta: Departure to a new locality.

sisi, sesatie, sīsat: Father's brother or mother's brother. [601]

sīsat: Paddle.

sīsatsta: Dangerous power such as is present at various petrified places. [501]

Sīlkusta: One of the names of the supreme god.

Sisiling': Ancestral name of a Bella Coola woman. [778]

sīsat, sesatie, sīsat: 1—Any supernatural being, the significance being, "Learned."
2—Supernatural power of any kind.
3—Synonym for *qoxo-ts,* the large *nusuk* whistle.
4—Killer whale. [825]
5—Song.
6—*Kusiut* name of one of the first men to settle at Kimsquit in the beginning of time.

Sīsaxw-ī: Part of a peculiar repository.

Sīsaxwhilis: Celebrated Bella Coola warrior.

sīsaxwhis: Wordless chorus. [533]

Sīsaxw-ot, "Where Canoes Are Left": Village on the upper Kimsquit River.

Sīsaxī: Celebrated *Djildjinux* chief living in the last century.

sīsdīlsīnux: 1—Expedition without definite objective, made by a despondent person. [828]
2—Individual making such a journey. [484]

Sīsemx-a: 1—Daughter of the supreme god.
2—*Kusiut* name of a Bella Coola woman.

sīsetx-īsnatsta: Place where healing power is petrified.

Sīsēsīqatsemis: Synonym for *Mīdakhīla,* the supernatural being connected with *nusuk* rites.

sīsemisnagu: *Kusiut* dance or object used in the land above which serves as pattern or model, *sīsemisīx,* for the user's protégé on earth.

sīsemīqalaxsuk: Actual goods used for the "Opening," the first public announcement of a forthcoming marriage. [584] [848]

sīsemīt: Unmarried mother.

sīyastīx: To perform the services of a herald to a master, especially the proper direction of all chiefly rites. The word *sīsatīx* may be connected with this.

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skalk': Devil's-club.
skálnämxdits: To lament ceremonially, the term used to describe the reason for a memorial potlatch. [824] [765]
Skäml, "Ashes": Ancestral name created for a *Snuhli* chief about 1910.
skämtsk: Supernatural creature dwelling in water.
skäy: Anus. [824]
skänm: Splinters projecting upwards from the bole of a broken tree-trunk.
Skumolsgmän·a: One of the first women to settle at *Snuhli* in the beginning of time.
Skutpts: Chief of the spring salmon.
skutsämkum: Narrow strips of goat skin with wool attached, distributed at marriage. [585] [825]
skelixts: Merganser.
skukwadjut, "The Opening": Ceremony when the first public presents are given to the family of a future wife, following the announcement of betrothal. [584]
ski: To cure, especially with the aid of a frenzied beating of sticks. [431]
Skimutcitl: Stuax man mentioned in an ancient story.
skinap, "Cure Ye!": Call of invitation to a *kusiut* dance in the upper Bella Coola valley.
skinwas: Cloud. [825]
skuma: Thick hide, either of moose or caribou. [412]
skuma: Semi-circular knife used by women for cutting salmon.
skumaix, skumaml, or *skumdjut:* 1—Frenzied beating of sticks for curing purposes, especially when the patient is a member of a secret society. [755]
2—Final *kusiut* rite at end of the ceremonial season.
skumim: To cure by means of the frenzied pounding of sticks.
Skuml, "The Charred Portion of a Half-Consumed Log": *a'alk* name obtained in the beginning of time.
Skumnäml: House used by a group of first settlers near *Stuax* in the beginning of time.
Skumnulän·a: Daughter of the first settlers at *Nusdalst* in the beginning of time. [824]
sku'tcalx: Fungus. [415]
skulsmalaxta: 1—Box made of strands of cedar-bark.
2—Ancient name of *ssaok* head-dress.
skuy: Ceremonial designs executed on the exterior front wall of a house.
skubk': Rose.
Skulikuan·a: Kusiut name of a Kimsquit man. [825]
skutl: Wasp. [727]
Skulsemmasta: Rock on shore of North Bentinck Arm where war trophies were washed.
Skuslutl: Name of house brought down by first settlers at *Siskiut* in the beginning of time; the term was also applied by them to one of their female relatives. [601]
skxi, vocative, skxai: Parent-in-law or child-in-law.
skläy: Suitable place in the river for setting olachen nets.
slälx: Game played with throwing stones.
slxutiut: Synonym for *yeaxmax*, the tangible or intangible prerogative possessed by some *kukusiut* in addition to a dance rite. [424]
slxu-alxús: River sculpin. [825]

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Songʷmai: *Kusiut* name of a *Stuax* man.
Sopos: *Kusiut* name of a *Tsmait* man.
sɔ̓ɔ̓ɔ̓ɔ̓xum: Scalp.
sɔ̓ɔ̓mɔ̓ɔ̓kɔ̓': Gnarled projection of wood from a birch knot. [824]
Spaixpaxɣmɔ̓ɔ̓-a: Supernatural being who wakens his fellows in the morning.
Spaxkaɬlnaix: One of the first women to settle on the Kimsquit River in the beginning of time.
spaniɔ̓ɔ̓ta: Temporary camping-place.
Spatcaɬɬ, "The First Born": Name brought from Kitlobe to Kimsquit by a marriage in the beginning of time.
spɔ̓ɔ̓kɔ̓: Star.
sɬaɬxm, "A Washing of the Hands": Term used to describe a marriage arranged by the offending party to settle a feud. [581]
spependɔ̓ɔ̓ts: The forcing upwards of water at high tide, through openings in the rocks at sea-level. [823]
sɬiɬɬiɬxum: Person who pounds cedar-bark.
sɬiɬta: Tools for pounding cedar-bark, specifically the upper beater.
Sɬiɬɬiɬɔ̓ɔ̓n-i: Region on the east side of Dean Channel, about one mile from its head, where supernatural power is localized. [778]
Spɔ̓'xnuɔ̓ɔ̓sta: Island west of Namu.
spkx: 1—Pudenda.
2—Variety of *smmɣ* with female organs. [824]
spoxaltcus: Unidentified berry. [821]
S'ɬs', Cold Wind: A supernatural being.
Sɬɬkuɔ̓ɔ̓sta: Meeting place of chiefs on rock ledge behind *Ɣomɣ-ts;* the term is probably applied to any meeting place of chiefs.
sɬɬa: War-knife used by Raven in the beginning of time.
sputɣ: Otachen. [825]
spux: Eagle down.
spundjut, "Eagle Down-ness": Rhetorical reference to a present for which no return is expected. [431]
spuxpux: Long, delicate feathers on an eagle's breast. [825]
Spuxpunkɬaix: *Kusiut* name of a woman sent down near *Nusɬalst* in the beginning of time.
Spuxpuxpɔ̓'mpdimut: *Ɔ̓ɔ̓ɔ̓k* name of *Xunais* origin.
Spuxpusta: *Ɔ̓ɔ̓ɔ̓k* name of a Kimsquit woman.
sqɔ̓l-a: Unidentified berry. [824]
sqɔ̓ɔ̓lt: Alder wood, dead and dried. [825]
sqɔ̓ɔ̓ɬɬs: Spring salmon which have spawned.
sqɔ̓ɬi: Hunting ability. The term usually refers to the ability of the supernatural artisans to hunt, i.e., to kill, human beings.
sɬaɬst or *sɬaɬtustl:* Stone, suitable for axes, found on Mount *Nusɬalst.* The name of the mountain is said to be derived from this. [316] [103]*
sqamx: 1—Chest.
2—Smoke cure for diseases of the chest.
Sqamɬ: Land of Ashes. [584]●
sɬaɬnuɔ̓ɔ̓ts: First proposal of marriage if made by relatives of the man.
sɬaɬs: River sand mixed with small pebbles. [823]
Sɬatɬuk: Mountain on north side of the lower Bella Coola River.
sɬɔ̓ɔ̓m: Flood.

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Tsold: River on mainland opposite north end of Vancouver Island.
Tsopinäl: Mountain near Dean Channel.
Tsus-it: One of Raven's female Crow relatives.
tsiaos: To marry.
tsiaosem: 1—Marriage in which the woman's relatives make the first proposal, especially one hurried owing to bereavement or other financial stringency in the man's family. [584]
2—Marriage without lengthy engagement.
tsitlit: One having a voice like an eagle's.
tsqwaistmam, "A Holding": The arrangement by which a man's sons-in-law give him as "wife" an infant female relative in repayment for his expenses in connection with the weddings of his own daughters. [583]
tsucus: Clover. [824]
tsutsis: Robin. [825]
tsxnaxna: Game played with bows and arrows. [411]
tsxumats: Arrow. [412]
tqats: Adze. [825]
tsxwoma: Stone maul without handle for driving fish-net stakes.
tlis: Black bear.
tlaiyäkam: 1—One of the *a'alt* dances. [586]
2—Ceremonial held to shame a deserting husband or wife.
3—Name taken by an early *tlaiyäkam* dancer at Kimsquit. [825]
tlakän: Snail.
Tlakwaitl: Bella Bella woman married by *Smoaan* of Kimsquit in the beginning of time.
Tlakwakila: 1—One of the first women to settle at *Łwiyai* in the beginning of time.
2—Name acquired by one of the first men to settle at *Stalx* in the beginning of time.
3—Ancestral name of a Kimsquit man.
Tlakwakilayakʷ: Woman dwelling on the coast south of Bella Coola in the beginning of time.
tlakwan-i: Knife of mountain goat bone. [412]
tlakwlk: Red rock cod. The difference between this and *uriaɣ* is problematical. [825]
Tläliatlis: One of the first men to settle at Smith Inlet in the beginning of time.
Tläliaki'lak': 1—Supernatural woman known to the people of Smith Inlet.
2—One of the first women to settle at Smith Inlet in the beginning of time.
Tlao'kwoa: Servant to the supernatural being *Nuskiayak.*
Tlaowika'lis: One of the first men to settle at Smith Inlet in the beginning of time.
Tläqmai-ks: Supernatural woman resident in the land above. This word is said to be unrelated to *Tläqmä-ks,* although a common origin seems probable.
Tläqmä-ks: 1—Supernatural child resident in the land above.
2—Name acquired by a female child in the beginning of time. [824]
tläqoc: Fir-bark.
tlaqoqa: Correct term, in the language of Raven, for skull-cap worn by adolescent girls. See *älxwam.*
tla'xwala: The pouring, by a shaman, of grease from ten vessels on the fire as a means of curing the sick.
Tlaxwas: One of the first women to settle in the Dean valley in the beginning of time.

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nuxa: Kwakiutl term for presents distributed as "Eagle down." [227]
pata: Scoop-net for catching salmon in rivers.
paxpaxhqin: Head-dress of eagles' tails worn by *kusiut* dancers. [292]
xwaxwal: Spring water.
Xwaxwila: Settlement in the Carrier country. [324]
xwe-l': Cow parsnip.
Xwelhen: Name obtained in the beginning of time from the Skeena people in whose language it is said to mean *whale.*
Xwiaxwiaxhemlaix: Shaman who obtained his power from Thunder.
Xwiamhilis: Daughter of a Kitkiba chief living in the beginning of time.
xwlxwalla: Wrestling.
Xwudjaw-i, "The Creek": Name taken by one of the first settlers at *Nuxlwa* in the beginning of time but long since changed to a *kusiut* designation.
xwexwexuma: 1—Hummingbird. [525]
2—One of the first men to settle at *Alqaklaxl* in the beginning of time.
xwuxwuxstal-aix: Puppet-patron in the form of a hummingbird.
xwuyu-aix di xiut: The concluding ritual of the *kusiut* season.
yaaxtu-i: Gambling game played with crabapple sticks. [525]
Yaaxlxelxelx, "The One Whose Work Has Failed": Professional name of a *kusiut* marshal.
xwjuntmalx: The desertion of her husband by a wife. [586]

Y

Yâkoths: Ancestral name of a *Stuxx* man.
Yâ-k"axwaxwa: Kimsquit man mentioned in an allegedly historical account. [576]
yao: "Hello!" "Hail!" or "Greetings!"
ye-: Exclamation having the significance of, "May you have a safe passage," said when a corpse is drawn through the roof.
Yelkos: One of the first men to settle at *Nuiqualt* in the beginning of time.
'Yeiadji: Bella Bella man mentioned in an ancient story.
yexaxax: 1—Prerogative, tangible or intangible, which some *kukusiut* possess in addition to a dance.
2—Similar prerogative formerly displayed in *xiaok* rites.
yax: 1—Call, that is, that which impels a *kusiut* to dance.
2—*Kusiut* whistle.
Ye'xmdjalaos: Man sent down west of Kwatna in the beginning of time.
yeatla: Term, implying both wealth and good fortune, applied to a man able to give a memorial potlatch soon after the death of a relative.
yeya'timut: Presents given by a prospective bridegroom to his future father-in-law. [431]
ye: Good, *adjective.* [584]
yeki: Mountain goat. [825]
Yel-axlaix: Goose Island.
yelele: "All Right," cry used in a *kusiut* dance.
Yellal-a: Man mentioned in an ancient story.
Yelyelkuxlaix: One of the first men to settle at *Alqaklaxl* in the beginning of time.
yelkuluxw: Bringing down of a call by means of the rite of *xemadjat.*
yellaiklaiat: Presents given by the bride's relatives to the groom's when they enter her house on the wedding day. [431] [585]

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844 fessional midwives. The child is washed in warm water. For ten days
[946] the mother must remain in this hut. Father and mother must not go
[825] near the room for a year (according to Nuuk'xlu'sta, for ten days), else the salmon would take offence.

553 The child is soon given its first name. On this occasion the whole
[852] tribe is invited to a feast, the name is made public, and the guests receive
[556] small presents. The child retains this name until it becomes a member of the Kū'sīōt, when it is given its Kū'sīōt name. This ceremony takes place after puberty has been reached. About this period the young man gives his first potlatch and assumes the Qō'mtsiōs name.

881 When a girl reaches puberty she must stay in the shed which serves as her bedroom, where she has a separate fireplace. She is not allowed to descend to the main part of the house, and must not sit by the fire of the family. For four days she must remain motionless in a sitting posture. She fasts during the daytime, but is allowed a little food and drink at a very early hour in the morning. After this term she may leave her room, but only through a separate opening. She must not yet
[293] come to the main room. When leaving the house she wears a large hat,
[821] which protects her face against the rays of the sun. It is believed that if the sun should shine on her face her eyes would suffer. She may pick berries on the hills, but must not come near the river or sea for
[262] a whole year. She must not eat fresh salmon, else she would lose
[261] her senses, or her mouth would be transformed into a long beak. She must not chew gum or eat snow (see Fifth Report of Committee, 1889, p. 838).

● 584 If a young man wishes to marry a girl he goes, surrounded by his
[431] friends, to the house of the girl's father and states his intention. His friends carry food and presents, and if the father accepts the suit he sends out a young man, who receives the food and presents and carries them into the house. Sometimes the father does not accept the offer at once. In such cases the young man may repeat the same ceremony until
[527] he is finally rejected or accepted. After the time of the marriage has been agreed upon between the contracting parties, and the day preceding the marriage has arrived, the young man invites all the people to a feast, during which he states that he is to be married on the following day. He asks a number of men, generally from twenty to thirty, and four
[302] women to assist him. On the following forenoon they assemble, and accompany the bridegroom to the girl's house. They sing outside, and
585 four of the men dance. All of them have their faces painted red. Finally they enter, and the bridegroom gives a large amount of property to the girl's father. Then the girl leaves her parents and goes to the bridegroom, bringing him also a large amount of property which has been
[431] given to her for this purpose by her parents and relatives. He in turn gives her blankets and other apparel of the best quality, and distributes presents among her relatives. This is repeated after some time. All he has given to his bride and her relatives is repaid to him with interest. A rich girl will repay twice or three times the amount given by the man. At the time of the marriage the bride's father may promise the groom to give him his Sisan'kH secrets as soon as the pair have their first child.
[851] The children may belong to the father's or mother's gens, as the parents may choose.

586 In case of a separation the wife refunds the amount of purchase-money. The children may stay with either parent, or part of them may